

PEACE NEWS

Brotherhood : Non-Violence : Freedom

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H-bomb Campaign Meeting

BEVAN: LAUGH THE WAR MEN OUT



THEIR SIXTH CHRISTMAS IN PRISON

TWO French war resisters, Andre Eisele and Edmond Schaguene are preparing to spend their sixth Christmas in prison.

Their names are included in the list on page six of European conscientious objectors who are expected to be in prison this Christmas and to whom readers are invited to send Christmas cards.

Dutch prisoners are serving sentences varying from 1½ to 4 years; British from 3 months to 12 months.

The names of American and Australian war resisters expected to be in prison at Christmas were published in Peace News on Dec. 3.

American prisoners are quite often released unexpectedly on parole. When this happens Christmas Cards are returned along with other mail, to the senders. Readers receiving back the greeting cards they have sent can take this as an indication that the prisoners have happily been released in time to join their families for the holiday.

**List of prisoners on page six.*

Recognition for CO's in Germany, but- NO CALL-UP EXEMPTION

Herr Blank replies to M.P.s

IN reply to a letter from a number of British MPs, Herr Blank, head of the German "shadow" War Ministry, says:

"The German Basic Law in Clause 4, Paragraph 3, grants to every citizen the right to refuse war service with weapons if his conscience forbids him to render such service. The German legislature, jurisdiction and administration are bound by the Basic Law. The draft amplifications of Clause 4, Paragraph 3, which are to be submitted to the legislative bodies of the Federal German Republic, envisage the following provisions:

1. The right to refuse war service will not be confined to religious objectors, and an ethical basis of conscientious objection will also be recognised.

2. Special commissions will be set up to ascertain whether or not a refusal to do war service is based upon grounds of conscience.

3. The objector will have the unlimited right to appeal to a court of justice against the commissions' decisions.

4. The Conscientious Objector will be able to apply for non-combatant service; otherwise he will have to do alternative service.

"The German Act will thus in principle resemble the British Act."

The British National Service Act does, in fact, go further than this, in providing for unconditional exemption from military service; but the legal recognition of conscientious objection in any form is a revolutionary step for Germany, and one which has yet to be taken by other Continental countries such as France and Italy.

NEXT WEEK

Stuart Morris writes of his visit to Germany and the campaign against rearmament.

THE ROW OVER "1984"

Peace News correspondent

YOU can have plays and pictures about private violence; you can run a television series on "War in the Air" glorifying public violence against "the enemy"; you can portray deceit and terror and inhumanity being perpetrated by other people or obscure Continental states. What you can't do apparently is to put on the BBC a play which suggests that all these evils could befall Britain, that it could in fact, "happen here"—more—that if one only takes the trouble to look below the surface, it is *already* happening here.

That is the conclusion one must draw from the protest after the televising of George Orwell's "1984." Orwell's figure of 1984 was probably based on a pretty shrewd estimate of how long it would take for us to work down to that level of degradation, if trends stay as they are.

NOT FAR TO GO

The book is undoubtedly the finest indictment of totalitarianism ever written. At the same time that the dramatised version was being shown on television last Sunday, Sir Oliver Franks was talking on sound radio about the future of Britain as a "total democracy." Add to this the coming Automatic Factories, endless conscription, intensified technological education, the transfiguration of enemies into allies at the wave of a telegram, and what have you got? 1954—not far to go in thirty years!

It has been suggested that much of the protest against the play, particularly those objections which began to come in at the very beginning before the "horror" scenes, was the product of a campaign organised by the Communist movement and aided no doubt by some on the extreme Right as well. The almost hysterical attention paid to the play by the Daily Worker supports this.

It is good that the BBC decided to put it on again "because it has an important message." Who, reading this admittedly most frightening book, will ever forget the awful words of Winston Smith's inquisitor, so terrible in their truth—"the purpose of power is power."

If this play can help the British people to see the dreadful tendencies of the course which their society, in common with others, now pursues, it will have served a great purpose.

The conference discussed reports of four Commissions which had been set up to prepare draft documents on aspects of Third Camp policy. The reports of the Commissions will be discussed with European members of the movement and later there will be further meetings in Britain to make amendments before the documents are published. It was stressed that these declarations did not bind members of the movement to an acceptance of the policy they expressed. They were intended merely as a guide to thought.

The four Commissions dealt with Colonial liberation; Peace Area nations; economic policy, and political and economic democracy.

Cheers for the rebels

By MARGARET TIMS

A CROWDED meeting at the Kingsway Hall, London, last week brought to a close the first stage of the Hydrogen Bomb National Campaign.

Statistically, the campaign had not been very successful; eight months hard work brought in only half a million signatures to the petition, and left the Committee with a deficit of £500; a loss somewhat mitigated by the collection of £140 from this meeting.

The campaign, however, as Chairman, Mr. Anthony Greenwood, MP, pointed out, had brought together people of all political parties and denominations. It will not end with the closing of the petition.

A conference would shortly be called in co-operation with other peace organisations to consider what activity should now be embarked on.

"It is not enough to campaign against the H-bomb," said Anthony Greenwood, "we must work positively to end world poverty and the strains and stresses it creates."

The platform on this occasion was broad enough to include the Rev. Donald Soper, Mr. Aneurin Bevan (representing the "respectable" wing of the Labour Party, as the Chairman said), Mr. Anthony Wedgwood Benn, MP, and four of the "rebel" MPs—Sydney Silverman, Emrys Hughes, George Craddock and Victor Yates.

A poorer thing

Referring to the rebels who had voted against German rearmament, Mr. Greenwood said the Labour Party would be a poorer thing if it could not find room for men like these; a sentiment which the audience obviously endorsed.

Sydney Silverman said the rebels were prepared to take back the Labour Party if it behaved itself for two or three months, and meanwhile were content to be fellow-travellers. Referring to the Churchill telegram, he said the terrifying thing was not whether it had been sent, but the attitude of mind it revealed. Fear and suspicion helped to build up the iron curtain and the cold war; but in the event the thing the Prime Minister feared never happened.

Dr. Soper spoke of the "be-devilling" effect of the Churchill statement in Russia. He was in Moscow when it was released, and it was now impossible to convince the Russians that German rearmament was the result of immediate, special circumstances; they could say it had been planned ten years ago.

He appealed for more zeal from the Churches in this H-bomb campaign—"but it's war that's wrong, not the H-bomb itself."

The present situation arose out of the processes of war. It was no good just signing a petition. The practical thing was to reach out to the other peoples of the world.

World-minded

The Christian Church must put itself in the forefront of the great movement for simple, elementary social justice—he had also seen it, and the necessity for it, in the West Indies—and must become world-minded as Communism was. The Christian word was not mere "co-existence," but "brotherhood."

But the situation was be-devilled by armaments.

A community which made the gesture of being unarmed would awaken such a surge of new hope that the rulers in the Kremlin and the Pentagon and everywhere else would be compelled to realise that they could not "muck about with the people beyond a certain point."

European Third Camp Conference at Christmas

A LONDON conference of the British section of the Third Camp movement was held last week prior to the European conference to be held in Holland during Christmas week.

The conference discussed reports of four Commissions which had been set up to prepare draft documents on aspects of Third Camp policy. The reports of the Commissions will be discussed with European members of the movement and later there will be further meetings in Britain to make amendments before the documents are published. It was stressed that these declarations did not bind members of the movement to an acceptance of the policy they expressed. They were intended merely as a guide to thought.

The four Commissions dealt with Colonial liberation; Peace Area nations; economic policy, and political and economic democracy.

Though compiled by separate groups of persons, the reports showed great similarity of thought especially on such questions as the need for decentralisation of political and economic institutions and the emphasis that must be placed on human personality in political affairs.

Besides the British Third Camp movement, a number of other organisations will be represented at the Continental conference. They include the Peace Pledge Union, Commonwealth Party, the International Arbitration League, the War Resisters' International, the Third Way movement of Holland, the Deutsche Friedengesellschaft, the Belgian Fellowship of Reconciliation, the Belgian Federalist movement and the Ergokratischen party of Austria. It is hoped that members of the American Peacemakers and the Congress of Peoples Against Colonialism will also attend.

"War itself is the final folly," said Mr. Bevan. "It is not necessary now to be a pacifist to know that: it is just silly, it has no meaning, it is the end of all meaning."

Anthony Wedgwood Benn recalled the beginning of the campaign and the story of the Japanese fishermen which shocked the public conscience. He reiterated the words of Professor Kathleen Lonsdale at the inaugural Albert Hall meeting last April:

"The real horror is not that we may be bombed, but that we should ever think of using the bomb on anybody else."

REGISTERING TO-MORROW

Young men born between Jan. 1 and March 31, 1937, are required to register for National Service. The Central Board for Conscientious Objectors, 6 Endsleigh St., WC1, would be glad to supply information about the procedure to any young man who intends to register as a conscientious objector.

PEACE NEWS

3 BLACKSTOCK ROAD, LONDON, N.4
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December 17 1954

A CHRISTMAS FANTASY

WE have always had great respect for Mr. Philip Noel-Baker's earnestness and sincerity, but this has been accompanied in recent years by a diminishing respect for his practical sense.

Mr. Noel-Baker, speaking in the Commons debate on the Queen's Speech, deplored the Government's lack of a sense of urgency in dealing with the instruments of mass destruction regarding which he produced some appalling information.

Dealing with what should be done to avert universal destruction, Mr. Noel-Baker set aside unilateral disarmament with the comment that there was no hope in it; "arms races were not stopped by dropping out." He produced no evidence in support of this contention because there is none that he could produce. He was merely seeking to impress a House made up of "practical" men that he was also "practical."

★ ★

He then proceeded to set out his own conception of practicability. We should negotiate for an agreed disarmament at the level of 1884: "If we could undo the work of the last 70 years and go back to the defences, expenditure, manpower and weapons that we had in 1884 surely every nation would feel safer than it did today."

It is an idyllic conception. There would be no bombing aeroplanes, no Sten guns, no Bren guns, not even any Maxim guns—whose inventor held them to be so terrible that they would inevitably put an end to war! It will be observed, however, that Mr. Noel-Baker puts a firm practical restraint upon his aspirations; he does not hold that it will be possible to go back to archery, the pike and the broadsword.

Mr. Noel-Baker wanted the Government to call in the experts and the scientists to formulate a plan on these lines, to lay it before the Commonwealth Prime Ministers and secure its adoption as a Commonwealth plan; after which it would presumably be presented for negotiation and ratification throughout the world. Believe it or not this conception, according to *The Times*, brought Opposition cheers.

Could anything be more fantastic? Well, we would not put it beyond the experts to propound equally extravagant conceptions. We can remember that Mr. J. M. Spaight, an expert who had spent many years of study on the matter, seriously proposed in the inter-war years that there should be an international agreement to confine bombing from the air to the night hours and to industrial centres. This he held had the advantage that it was realistically in line with the requirements of military policy and it had the humane virtue that it would confine bombing from the air to the periods in which those engaged in the industrial centres had departed to their suburban dormitories and would thus make it possible to wage war with modern weapons with a minimum destruction of human life.

These politicians and experts who approach these matters in a spirit of practical caution become blinkered by their very expertise. If limited preparation for war and general undertakings that war should be fought within the limitations of the rules laid down in advance were possible, it would be equally possible to have disputes decided by, say, international chess teams, the nations furnishing the successful contestants being declared the victors.

★ ★

Even if a "Noel-Baker" agreement were possible, as soon as war was entered upon by the nations that had limited themselves to this 1884 datum line those engaging in it would not have undertaken it as a kind of sport comparable to an Arsenal-Spartak match; they would be out for changes that would effect the distribution of global power. A big succession of new and improved weapons since 1884 would immediately go into production. Victory, for what it was worth, would go to the combination of powers that could most rapidly transform and redirect its industrial machinery. The end-product would be the same universal destruction that is threatened today.

Whether the arms race could be stopped by some great power undertaking the adventure of dropping out and directing the labour and resources so released to the fostering of new standards of human brotherhood we do not know. We do know, however, that it would bring a completely new factor into world politics that might conceivably bring about a revolution in terms of Christian morality. This conception is nothing like so fantastic as Mr. Noel-Baker's. Whatever of the fantastic there may seem to be in it to the "practical" politicians, it is at least a fantasy that harmonises with the Christmas season.

AS NEARLY as I can figure, this letter should reach London in time to get into the Christmas Number.

As I was meditating on the approach of Christmas yesterday I came across a reference in a news dispatch from Paris which made me think I heard a Christmas carol.

The story was about Mendes-France having appointed a Secretary of State in Charge of Youth Affairs. It went on to assure the readers that "youth" in this case meant pretty much all those "young in mind and heart" who contribute to the economic life of the nation and soberly figured this was everyone from 16 to 65.

But the really exciting item in the story was that Mendes-France termed the new Secretary: "the man in charge of hope."

This is introducing into politics at least a little of the true madness which is an essential aspect of Christmas and which is also reflected in that carol which begins: "On the first day of Christmas my true love gave to me, a partridge in a pear tree." You really have to love someone with a sort of imaginative, divine lunacy to think up a gift like that.

IT SEEMS in accord with the line on which I've gotten started to call attention to a couple of unusually impressive statements of pacifism which I have recently encountered.

One of them is in the *UNWILLING JOURNEY*

Militocracy

IN the really big things of life, it seems we might just as well have no Parliament at all. We may debate rabbit disease and sponsored television (for what the debate is worth), but not hydrogen bomb manufacture, or the terms of national defence.

Two weeks ago, the Government announced, almost casually, that the Anti-Aircraft Command was to be abolished in view of the "development of nuclear weapons and of long-range aircraft."

A certain number of anti-aircraft regiments will be kept to provide defence for field forces and "certain vital targets at home and overseas." We may assume, quite safely, that large concentrations of civilians will not be included in the "certain vital targets."

This makes still more nonsense of the Civil Defence myth. But perhaps the greater significance behind this move is the fact that great sweeping alterations in national policy, such as this, involving a complete strategic about-turn, involving the disposition of millions of the taxpayers' money and thousands of personnel, can be performed by fiat.

It is a happy thing that Ack-Ack is to go, but it is for no happy reason. The money thus saved, we may be sure, will now go to the perfection of the grisly instruments with which we are supposed to "deter" aggression.

And what voice have we had in this decision?

South Africa's new crisis

SOUTH AFRICA is now passing through what is perhaps its most serious crisis yet.

The Bantu Education Act, recently made law, requires all bodies responsible for African education to submit to Government dictates as to the form of that education. This hits hard at the mission churches who have long provided teaching for the mass of the African people.

Under Government ruling a new type of ideological training will be given which will aim at keeping the African in a state of perpetual inferiority and conditioning him to accept the racist doctrines of the Government.

Some churches are refusing to have anything to do with the Government's plan, and as a result must close their schools. Bishop Reeves of Johannesburg announced that Anglican schools in the Transvaal will be turned into "family centres." Others have decided to lease their school buildings to the State in the hope of being allowed to go on doing something for African welfare even within the restrictions of the Government's scheme. Yet others have decided to carry on their schools without any financial assistance from the State, for as long as the Government will allow it.

This crisis has come upon the country at a time when its leadership has been taken over by a man avowedly extremist in his racial outlook, Mr. Hans Strydom. He has made it clear that his policy will be to intensify apartheid (racial separation), and even to seek its extension in areas beyond South Africa's borders.

Donations to help the courageous "resistance schools" can be made to S.P.G., South Africa Emergency Fund, 15 Tufton St., London, S.W.1.; "Save St. Peter's Fund" c/o Father Huddleston, The Priory, Rosettenville, Johannesburg; or for general purposes to Christian Action Race Relations Fund, 2 Amen Court, London, E.C.4.

Freedom of speech

THE New Statesman and Nation has given great encouragement to the speakers at Lincoln's Inn Fields by taking up the question in Critic's "London Diary," of that strange new obstruction to freedom of speech—the car park!

Sybil Morrison who has recently admitted defeat at the hands of those "im-

BEHIND THE NEWS

Conscientious objection in Russia

WE have made number of efforts to get a true picture of the way the Russian authorities approach the question of conscientious objection to military service.

When the Quaker delegation went to Russia in 1951 they came back with information that conscientious objection was recognised so long as it was on religious grounds.

Our information, however—from WRI sources—was that this recognition was conceded only on a very rigid and narrow sectarian basis, and that as in fact the evidence required to maintain the objection stipulated that there should be parental—or even ancestral—association with the particular religious sect in question, this provision for possible exemption was practically a dead letter.

On October 29 we quoted Mr. Alexander Karev, General Secretary of the Russian Baptist Union, on the subject. Some Baptists, he had said, had been exempted from military service on grounds of conscience and he cited a decree of Lenin, dated January 4, 1919, allowing for conscientious objection. Mr. Karev does not seem, however, to have given the present position.

Commenting on Dr. Soper's visit to Moscow the Daily Telegraph remarks that objection to military service on religious or any other grounds, "irrespective of whether sincere or simulated," is "violation of one of the sacred duties of Soviet citizens listed under paragraph 132 of the Constitution."

The quotation marks are those of the Daily Telegraph. We do not know what it is quoting from, whether the constitution or a description of the constitution. It goes on to say: in peacetime objection to military service is defined as a grave crime, in wartime as treason. Severe penalties are prescribed for both the offender and those who fail to inform on him.

The reference to informers does not seem to have any proper place in this reference, but apart from this the information given here would seem to be in contradiction to what we have learned from Mr. Karev.

We are not in a position to pass judgment as between the two contradictory accounts, but we should be glad to have information which would clarify the position.

Genuine and spurious

MR. EMRYS HUGHES wrote a very entertaining article recently in Tribune, one aspect of which might well be considered by the experienced and judicial minds of the gentlemen who judge the genuineness or otherwise of the conscientious beliefs of the young and inexperienced lads who are called upon to display their innermost convictions before them at the Tribunals for conscientious objectors.

Mr. Hughes was drawing attention to the fact that the judgement of the Executive of the Parliamentary Labour Party upon the seven men who refused to abstain from voting on German rearmament as instructed, was pronounced in the absence of those who were thus condemned and without their being heard.

He gave a number of parallels to demonstrate how unsatisfactory this procedure was. Among other instances he mentioned that if Mr. Herbert Morrison had not been adjudged by his tribunal in World War I to be a genuine conscientious objector he would have known that no military Court Martial would pronounce sentence without the accused being present.

Mr. Hughes knew all about this, of course, because he had undergone court-martial. Unlike Mr. Morrison whose conscientious objection had been found to be genuine, Mr. Hughes' objection had been pronounced spurious.

There is surely a mine of material for reflection in that simple fact.

"The Man in charge of Hope"

Letter from U.S.A. by A. J. Muste

by Helmut Gollwitzer which was reviewed briefly in Peace News some months ago.

Gollwitzer is a German Lutheran pastor who in the closing days of the war became a prisoner of the Russians. The book is his account of his experience as a prisoner and an interpretation of Communism and the Soviet regime based on these experiences.

Even when I have not yet finished the book and do not know just where Gollwitzer comes out, I am sure it should be regarded as "must" reading by all interested in working for peace.

But what I am concerned with now is a passage in the beginning of his book in which he recounts his reflections when he was first disarmed in a Czech village as the truce was declared and before he was finally taken in hand by the Russians. He writes:

"Now I was disarmed—not entirely, of course, I had another pistol in my pocket. It is best to have something of the sort for emergencies. But why should it be? Up till now I had got through this horrible war without using a weapon against anyone, and had I got to make up for it now? Against the partisans? In self-defence? What about self-defence? Does that justify what is otherwise forbidden? Somebody tries to kill

me: I get in first and kill him. It is he or I—just like that."

He goes on to reflect that this would be true if death is something to be avoided at all costs, but that the Sermon on the Mount suggests there is another way.

"Perhaps, I thought, the Russians or the partisans, who are trying to catch you, need someone to sacrifice himself for once, rather than to fight, to suffer injury rather than to injure. Self-defence is solely in one's own interest. It implies an attitude fundamentally different from that of the Sermon on the Mount. Our ethics mostly evade the real issue. They try to justify self-defence. But clearly this is a false, un-Christian reaction, the reaction of one who is already defeated, who is subject to the situation, not master of it, and who is still afraid."

The paragraph concludes with a statement which shows how honestly Gollwitzer reports about himself—and, alas, so many Christians as they sense the meaning of the Sermon on the Mount and of Christmas but evade the drastic and costly decision. He writes:

"I won't throw the pistol away yet, I thought, while I think this over as I walk along. I will postpone the decision: It is

pleasant not to have finally decided, to have the alternative still open, the good and the evil, the Christian and the un-Christian."

THE OTHER STATEMENT to which I referred a moment ago is in a book about psychotherapy by a psychoanalyst, Mrs. Lizette de Forest, *THE LEAVEN OF LOVE*, based on her 25 years experience as an analyst.

The chief thing the therapist needs, says Mrs. de Forest, is what E. M. Forster called "a developed heart". What a truly capable analyst does is to give creative obedience to the commandments: "Thou shalt love thy neighbour as thyself." He accomplishes because of who and what he is. This in turn derives from "love of God, faith in God's loving presence—faith even as a grain of mustard seed—which is the dynamic power which animates man's development. This Jesus demonstrated in all his teachings—by parable, by warnings, and by prayer."

WHATEVER BE THE LANGUAGE in which we express our deepest insights, may we at this Christmas time see that love alone is good and ultimately strong and may we not remain in the state of not finally deciding for love and against hate, but join those who, because they love, are master of the situation and not subject to it.

A new wind in the Middle East

By Olwen Battersby

WE have been moved by a sort of wind, the wind of freedom. It has been shown to our people that they must under no circumstances whatever admit that they are inferior, small or incompetent, or accept the rule of other people. Under no circumstances can they accept colonial status.

This was the wind that swept through the entire Mediterranean world, said Colin Wills, BBC special correspondent, at a meeting organised by the National Peace Council in London recently.

It swept through Arab North Africa and through Orthodox Christian Cyprus; he had heard it as a whisper in remote West Africa, and at a later stage of development in advanced West India.

Colonial rule might have been good. French rule in Morocco had improved farming and industry, had brought new measures of irrigation, had helped to stamp out malaria. All this was admitted. "We would be glad to have the French if they would come and work for us" said the natives of Morocco.

"We are Greeks"

The British record in Cyprus had been good, yet the Cypriots demanded the right of self-determination. "We are Greeks," they said. "We have always been Greeks, our language is more akin to ancient Greek than that of Athens; the shrines of ancient Greek religions are to be found in our land. Fourth-fifths of our people belong to the Orthodox Greek Church."

They had refused self government as a gift from Britain; they had retained their claim to be a part of the Greek state.

It might well be that on attaining independence these nations would dislike the incompetence of their own rule, and that their countries would be open to infection, corruption and gangsterdom. Nevertheless there was something in human nature which demanded independence; colonialism as we knew it was dated. Would it leave behind international anarchy or a richer co-operation?

Here, said Colin Wills, lay our chance; we could exploit this new situation for the good of the world. The two great power blocs depended entirely on the smaller nations, on the voice of Britain, of Abyssinia, of Eritrea. By resisting the temptation to divide the world into two camps, and by urging peace and co-operation, we might bring into being policies more lucid, more humane and more intelligent than those of the past. We might create the peaceful world.

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DANNY KAYE'S CHRISTMAS GIFT TO THE WORLD

"Kids are non-political," says Children's Ambassador

CELEBRATED, big-hearted, world comedian Danny Kaye gives the world a wonderful Christmas Present—a film he made at his own expense about help to the world's needy children. It will be released this month.

In India they called him "His Excellency," and in Thailand he was toasted at official diplomatic receptions. All of this brought an embarrassed "Who, me?" from the "Ambassador-at-Large" for the United Nations Children's Fund (UNICEF), whose voluntary

mission was to film the work of UNICEF so that others could see it.

RELUCTANT DIPLOMAT

The reluctant diplomat but enthusiastic UNICEF fan is Danny Kaye, one of movie-land's foremost comedians who has just returned from a tour of UNICEF-aided projects in Southeast Asia. In a recent press conference at UN Headquarters, the red-haired artist described himself as "staggered by the size and scope of work" of the UN Children's agency.

UNICEF executives present at the recent press conference held at UN Headquarters, revealed that Mr. Kaye had made this tour completely at his own expense and out of his enthusiasm for the work of the agency.

Although modest about his own contribution the stage and film star is eloquent in his description of UNICEF.

He saw children being protected against malaria in Burma; the anti-TB campaign in India carried out with UNICEF-supplied BCG vaccine; in Thailand, he saw living, happy proof of what one 15c. shot of penicillin could do to bring in most cases complete recovery to a child smitten with yaws; and he visited UNICEF-equipped maternity and child welfare centre in Japan, Hong Kong and other countries.

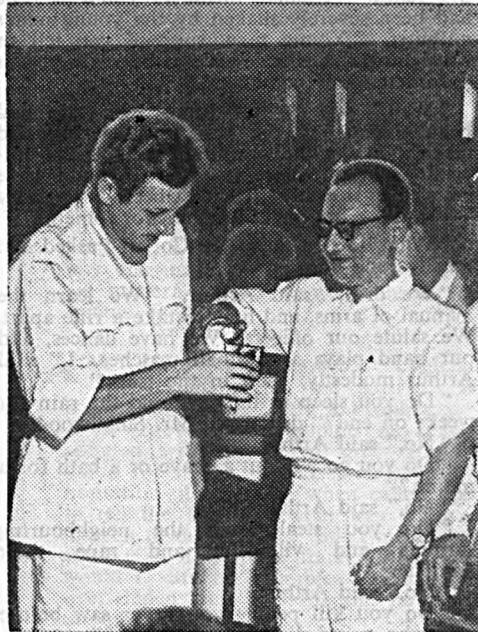
PROFITS FOR UNICEF

Asked about the reactions of children he encountered in his world trek, the film star explained that:

"Kids are the same the world over. They have the same problems, they laugh at the same thing, and they run the same kind of fever. Kids," Mr. Kaye concluded, "are non-political."

Mr. Kaye described the film as "too spontaneous" to be classified as a documentary, and told assembled correspondents representing the world press that, "unprecedented in the history of motion pictures," Paramount Pictures will release the film commercially and turn all profits over to UNICEF, retaining only the money to cover the cost of making prints.

The narrator will be Kaye himself.



This picture was taken during Danny's tour of Asia, where he made his film. Here he is about to drink a glass of soybean "milk" given to him by UNICEF workers at Bangkok, Siam.—UNATIONS.

"The outrage of conscription"

The British No Conscription Council, in a resolution, declares that by imposing conscription on the youth of this and other countries until the end of the century, the London Agreement of the Nine Power Conference, flouts "the expressed desire of the peoples of all nations for social betterment and personal freedom. We call again for an end to the outrage of conscription."

"Take drastic steps against H-bomb"

MEDICAL OFFICER OF HEALTH'S WARNING

Peace News Reporter

Combined Districts, described his assessment of the effects of atomic bombardment in a recent letter to the Oxford Mail.

"The picture of an atomised world is too appalling to contemplate," he writes. "There would be vast epidemics of cholera, dysentery, typhus, plague and smallpox caused by polluted water supplies, gross overcrowding and lack of sanitation, and fanned by the destruction of hospitals, doctors, nurses, medicine and serum factories.

"The worst famine in history would reduce the human race to a few groups of fetishist cannibals in a scorched desert, wandering aimlessly about the ruins until the

wind changed and the radio-active particles drifted their way.

"Life as we have known it with everything which it makes precious would be ended, certainly for centuries, probably for ever."

There is only one defence against the atom bomb, goes on Dr. Mackenzie-Wintle, "and that is for mankind to be inflexibly determined that it shall never be used."

Under the circumstances of atomic war, he maintains that it is wicked to pretend that Civil Defence could do more than extricate from the periphery of the wreckage a few score of victims already radio-active and condemned to death.

And Colchester's MOH writes . . .

"WAR IS PUBLIC ENEMY NO.1 SO FAR AS HEALTH IS CONCERNED"

Asked by Peace News to comment on the Kershaw, Medical Officer of Health for the

It should be acknowledged that the three biggest improvements and advances in British public health work in the present century, the School Health Service, the Maternity and Child Welfare Service and the extension of public health activity under the National Health Service have been by-products respectively of the Boer War, World War I and World War II.

Apparently British Governments begin to realise the value of health only when war suddenly makes human beings a scarce commodity instead of a too-common one.

Jet bombers and TB

No Medical Officer of Health, however, would set about promoting wars simply in order to develop his own department, and in fact I think that Dr. Parfit and Dr. Mackenzie-Wintle are expressing in public what a great many of their colleagues feel in private.

War is Public Enemy Number One so far as the health of the people is concerned and the MoH ought to look on it much as he looks on small-pox and typhoid fever.

Even preparation for war injures the public health; as Dr. Parfit points out in a part of his report which the press has not quoted, tuberculosis could be brought under control in this country within ten years if we diverted to the purpose the cost of a squadron of jet bombers.

The most vital comment I have yet heard on Civil Defence and nuclear bombs was made by an instructor at a Ministry of Health course for medical officers. He pointed out that while civil defence might be able to help substantially in dealing with the havoc

caused by a single A-bomb, no enemy would content himself with dropping one only and that any enemy could virtually guarantee to drop twenty or so on strategic targets.

"In that case", he said, "the only practical civil defence measure would be to ask the enemy for his armistice terms."

The H-bomb intensifies the danger enormously; for every thousand people whose lives might be saved in the "fringe areas" ten thousand would have been killed in the thickly populated target areas. So long as the possibility exists that knaves or fools might start nuclear war there is a case for being prepared to save the few who might be saveable, but it is wickedly untrue to suggest that Civil Defence could materially reduce the effects of an atomic attack and worse still to suggest that the possession of a Civil Defence organisation would in the least deter an aggressor from using atomic or hydrogen bombs.

The only defence

The only defence is to make it impossible for those fools or knaves to start trouble. That defence demands the mobilisation of sanity and honesty among men and women of goodwill everywhere.

I have long held that the doctor, as a member of a truly international profession directly concerned with all aspects of human well-being, has a special duty to be in the forefront in that mobilisation. There is not room on this planet for both mankind and nuclear warfare; one of the two must destroy the other. It is good, practical medicine to stand out on the right side in this conflict.

December 17, 1954—PEACE NEWS—3

CHRISTMAS "LOLLY"



THE CONSCIENTIOUS COMBATANT

By ALFRED HASSSLER, *Editor of Fellowship*

HISTORIANS were to say later on that the beginning of the end of the war system came with an amendment to the National Service Act, made without any previous warning on January 25, 1955.

Stripped of its technical verbiage, it instructed the Ministry of Labour and National Service to call up for the fighting services only men who were conscientiously convinced that they could take part in actual combatant activities.

At first no one thought much about it. There were relatively few conscientious objectors in the country, and it seemed reasonable to assume that everyone else of call-up age would be a conscientious combatant. It was only with the appearance of Arthur Jones, a university student, before the local Tribunal that the implications of the Amendment began to appear.

Jones was the first man to be called up by any Tribunal for questioning on Form 48, which under the Act had to be filled up by all registrants or volunteers who wished to be registered as a conscientious combatant.

Jones had filled in Form 48 without any trepidations. He felt himself to be normally patriotic, and virile enough to reject with horror the idea of anything less than actual combatant service. He was in excellent physical health, played left wing in the football team, could not remember having ever had any serious qualms of conscience about anything, and

was an NCO in the college Training Corps. The thing, he felt, was a cinch.



ARTHUR JONES appeared before his Tribunal on the morning of March 2, 1955. He found himself facing the sympathetic faces of the chairman, Mr. Belknap, and the two other members, Mr. Creech and Mr. Smallwood.

The chairman opened the hearing by confirming certain details concerning Arthur Jones's age, character, ancestry, and similar vital statistics, all of which were carefully checked by the Clerk of the Tribunal. With that out of the way, Mr. Belknap cleared his throat.

"Arthur," he began kindly, "we want you to be completely at ease during this hearing. No one here will attempt to embarrass or confuse you. We all respect your convictions in this matter; it is simply our duty under the law to make sure that they are your convictions, seriously and sincerely held. If you can persuade us that such is the case, this Tribunal will be delighted to register you as you have requested."

Arthur nodded in a composed way, and the chairman cleared his throat and glanced at the papers he held in his hand.

"Now," he resumed in a more businesslike tone, "the Tribunal was a little uncertain about your background and former history. They do not seem to bear out your somewhat bellicose assertions about your personality. In fact," Mr. Belknap peered over his spectacles at Jones, "you seem to have led a singularly peaceful life."

"Mr. Jones," said Mr. Creech in a piping voice, "have you never assaulted anyone?"

"Why no," said Jones, looking a little shocked. "That's against the law, isn't it?"

"It wouldn't even have to have been with intent to kill," pleaded Mr. Creech. "Just a case of simple assault and battery. Haven't you anything like that in your background, Jones?"

"No," said Jones uncertainly, "I'm afraid I haven't."

"Well, well," said Mr. Belknap reassuringly, "you're young yet. Perhaps you didn't really have an opportunity. What would you do if you were walking along the street with your mother, and a drunk came up and insulted her?"

The young man's eyes flashed.

"I'd punch him on the nose, Mr. Belknap," he said firmly.

"Bravo!" exclaimed the chairman, and Mr. Creech clasped his hands together.

"Would you kill him?" demanded Mr. Smallwood sceptically.

Jones looked at him blankly.

"Kill him?" he repeated. "A drunk? For an insult?"

"Suppose he came at you with a deadly weapon?" suggested Mr. Belknap.

"Oh, well," the young man's face cleared, "that would be different."

"What would you do?" demanded Mr. Smallwood.

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"Well, I'd—I guess first I'd try to disarm him. If I couldn't—and if there weren't a policeman or somebody around—yes, I suppose I'd—well, put him out of action, at least."

"Kill?" insisted Mr. Smallwood.

"If I had to," agreed Arthur Jones, "but it's a pretty serious thing to kill a man, you know."

There was a bleak silence in the room; Mr. Smallwood was smiling cynically.

"Arthur," said the chairman gently, "what do you think is the best way to preserve world peace?"

"Preparedness," snapped Arthur Jones instantly. "Military strength second to none. A country ready for instant mobilisation."

"What would you use to kill this drunk who assaults you and your mother with a deadly weapon?" snapped the chairman.

"Why I'd—I guess I'd hit him with something. A—stick, or a stone—something like that, I guess."

"Don't you carry a gun with you all the time, Mr. Jones?"

"A gun?" The young man looked confused. "No. Of course not. Nobody carries a gun. It's against the law."

"Then how," demanded Mr. Smallwood, "if you don't carry a gun, do you protect your mother from these assaults?"

"To tell you the truth," retorted Arthur Jones a little tartly, "nobody's ever threatened either of us in the way you've described." He looked around at the crestfallen members and added hastily, "But if someone did, and if I had a gun with me, I'd shoot him. Is that all right?"

"Suppose you had a machine-gun," piped Mr. Creech. "Would you be willing to kill his wife and little children, his mother and father, and in fact everyone who lives in the same street with him? Would you be willing

to poison their drinking water, burn their houses, and spread disease germs among them? Would you?"

"Stop, stop!" cried Arthur, his face white to the roots of his hair. "That's horrible. Of course I wouldn't. Who'd murder a lot of innocent people like that? I'd die myself first!"

"PERHAPS," suggested the chairman after the silence had lasted a long while, "there's still a chance." But his voice was weary, and his fellow Tribunal members could see he had been severely shaken by the young man's outburst. "Young man, suppose you tell us why you think you deserve to be registered as a conscientious combatant."

"Well," said Arthur Jones, who also had been shaken by the turn the hearing had taken, "I'm in the Training Corps at the university. I'm a sergeant. And I would have enlisted in it even if it hadn't been compulsory—I think. That ought to count for something."

"What do you do in the Corps?" asked Mr. Smallwood.

"We drill," said Arthur. "We learn the manual of arms, and how to take a rifle apart. We salute our officers. We have dances, and our band plays at football matches. I," said Arthur modestly, "am in the team."

"Do you sleep in the mud and the rain for weeks on end?" demanded Mr. Smallwood.

"No," said Arthur.

"Do you go without a shave or a bath for a month?"

"No," said Arthur.

"Do you steal from the neighbouring farmers and villagers, and rape their daughters?"

"No," said Arthur.

"Do you kill people you never saw before and who never did you any harm?"

"Oh, no," said Arthur. "The college would never stand for that!"

"Let's forget about the Cadet Corps," said Mr. Smallwood.

"NOW," said Mr. Belknap, "let's get at the crux of this thing. Arthur, you are facing being called up for two years in the Army. The country might go to war during that time, and you know who the enemy would be. Why do you think you would be conscientiously equipped to take part in combat in such a war?"



"That's easy," said "... fight fire with fire" Arthur Jones in relief.

"They would be threatening our way of life, and we must protect it. The only language they understand is force, and we must fight fire with fire. We are the last bulwark of freedom in the world, and it is better to die a free man than live a slave."

"Very good," said the chairman. "That would have got you through easily before this new Act. Now, however, I've got to ask you some questions to make sure you understand what you're talking about. What do you mean by Our Way of Life, Arthur?"

"Freedom," responded Arthur promptly. "Freedom to think what you like, speak what you believe, work at whatever job you please."

"You realise," asked Mr. Belknap carefully, "that this would be total war? And that necessarily most of the freedoms you mention would disappear?"

"But only for the duration," said Arthur.

"I'm not so sure," mused the chairman. "But anyway—when you say they understand only the language of force, do you mean that there are other ways of resisting evil and tyranny?"

"Not that I know of," said Arthur.

"Ever look into the power of good will?" asked the chairman. "Ever read anything about Quaker relief work in Europe and Asia?"

"No," said Arthur.

"Ever read anything about non-violent resistance?" asked Mr. Creech. "Hear of a fellow named Gandhi?"

"I have heard of him," said Arthur vaguely.

"When you say 'fight fire with fire,'" said Mr. Creech, "you realise exactly what that means, I suppose? You're willing, for instance, to drop fire bombs on congested cities, so that thousands upon thousands of children and their mothers are burned to death?"

"Well," said Arthur, "I guess so."

"And to help enforce a food blockade, so that children would starve, and babies be born dead?" persisted Mr. Creech.

"And to spread disease germs, and poison, and atomic clouds, so that great sections of the earth become uninhabitable, and millions of men and women and children die in horrible agony, or live to suffer for the rest of their lives?" asked Mr. Smallwood.

"Why do you keep harping on women and children?" shouted Arthur Jones. "Don't soldiers fight soldiers any more?"

"Yes," said the chairman, "they do. Sometimes. Mostly, though, they fight civilians now—noncombatants. They destroy and ravage across the face of the earth with instruments of destruction capable of slaughtering half the human race—and designed, perhaps, to do just that. Didn't you know?"

"Well," said Arthur Jones, "I guess I did, but I haven't been thinking about it exactly that way."

"ARTHUR JONES," said the chairman, "the Tribunal does not find that you possess the conscientious convictions you profess. It feels that you have not thought deeply about the whole matter of modern war, or investigated the possible alternatives. Consequently, while we do not feel that you are qualified to stand as a conscientious objector, neither do we find grounds for registering you as a conscientious combatant. We are, therefore, denying your application and registering you for non-conscientious non-combatant service, with the suggestion that you'll feel happier when you take a definite stand somewhere."

"Of course," said the chairman kindly, "you may appeal if you wish."

"The *Conscientious Combatant*" is based on an American version, by Alfred Hassler, published in the USA by the American Fellowship of Reconciliation.

They were going to attack the village. There would be more blood, more death. His eyes misted at the thought, eyes sensitive to the things of beauty too; eyes that had seen the great sea and the moors, that had shone with the ardour of his heart's young love.

Yet they were eyes that had burned at times. Strangely, unnaturally; burned with memory of those hushed villages, the timorous children, suspicion and hunger battling in their minds as they shyly clustered round while the men sat eating the smelly stew at evenings. The old man, weeping his thanks as he took the gift of chocolate, jabbering of the four invasions he had seen.

THERE was the sound of heavy feet moving through the grass. Through the early morning half-light a man appeared, the platoon sergeant, shaking the grey heaps bunched against the hedge.

It was time. A canister of tea came round, men fully clothed, gathering together where it stood, gulping down the hot sweet liquid, munching bread and cheese; others fastening their blankets to their packs. A clicking could be heard as men checked ammunition, pressed down safety catches.

THEY were on the road, keeping close to the hedges on either side, twelve feet apart and moving cautiously, safety catches off, fingers on the trigger guard. Nothing stirred except those dark determined shapes, hardly distinguishable yet from their background of black hawthorn.

Suddenly they stopped, froze simultaneously, like a slow machine switched off. The sergeant was holding up his hand.

The young soldier felt his heart begin to pound fiercely within his body. It seemed as if all his breath were being forced upwards in his throat. This was it!

Looking between the branches of the ragged

□ On page five

Just Published

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by Archdeacon Percy Hartill, B.D.
(Chairman of the Anglican Pacifist Fellowship)

Crown 8vo. 96 pages. Cloth boards 6s, paper covers 4s 6d, post free, from the Anglican Pacifist Fellowship, 29 Great James Street, London W.C.1., or booksellers.

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Freedom—or Strategy?

IN "The Third Freedom" (*Home*) Ritchie Calder and his team dealt with the question of Money; how it could best be used to arrest and prevent world poverty. "Will the countries who can afford it supply 'gift' capital to under-developed countries without hope of return?" Today, "capital will only be accepted on the recipient's conditions." (Colonial peoples have good memories).

The remark "poverty is our front line and is strategically unreliable" was disquieting. Is strategy the prime inducement for our concern? Against Bolshevism? Then is not one obliged to admit that as our Christian conscience has been shamed into action by Bolshevism, there is a moral force in that doctrine which surpasses all our former Colonial conduct?

"Journey into Space" (*Light*) is a scientific tour de force where words and sound effects waft us to the bliss of make-believe. Most impressive, it leaves Jules Verne and H. G. Wells unplaced. During their journey from the Moon to Mars the travellers leave their machines and walk in space. On arrival they encounter unknown forces, are rejuvenated by suggestion, and—this sounds hopeful for vegetarians—discover that the presumed canals on Mars are rhubarb plantations! Clean fun. It is to be hoped there will be no shooting, and that the intrepid adventurers will shortly discover a sea of custard.

The talk by Dr. T. F. Fox on "Medicine in the Soviet Union" (*Third*) was most enlightening. "Before the revolution there were 20,000 doctors in Russia, there are now 300,000—their sanatoria are excellent—their chief concern is to prevent disease rather than cure it—their specialists are less experienced than ours—their doctors work six and a half hours a day—they read and translate Western journals, etc., but, (and here it comes) their Medical Science suffers from a grave defect: the infiltration of political dogma—they are Civil Servants; not guides, philosophers and friends." If Dr. Fox were to be seriously ill, he "would feel safer here than in Russia" (our own Foreign Secretary prefers the USA).

The sound diptych of "Le Pelerinage de Notre Dame de Vassivière" (*Third*) is a revision to the period when miracles were performed, but upon which chroniclers disagree and credulity triumphs. Full marks to Derek Hart and Maurice Brown for their faithful recording of the atmosphere of Puy de Dôme, the character of the procession up and down, the hymns, fireworks, shooting—guns for Saints!—and the final riotous abandon after dancing and drinking for two days and two nights. (No, Bacchus is not the Saint). The mention of crutches recalled the remark of a famous Frenchman, when viewing hundreds of these aids hanging on the walls at Lourdes: "What a pity there is not just one wooden leg!" Perhaps the omission has since been corrected?

JOSEPH FLEMING.

THE DESERTER

bushes to his left he could see the dew-wet surface of the main road into the village.

They were about fifty yards from the place where the minor road joined it, a quarter of a mile from the village itself. Now the arm was beckoning forward. Warily the platoon continued.

Then the sergeant waved his hand violently. The boy understood. A dash for it!

A thousand times before he had done this, run across an open space and flung himself into the protection of available cover.

The hand came down. Now!

Every man was up waist height and running forward, rifle held against his chest. Ten yards to go. Ten yards to go, and then the stillness of the morning broke, like the sudden smash of a glass against a wall!

The mad chatter of a machine gun, the shouting of orders, clang of hob-nailed boots on the road, the screams of men as the hot steel seared their bodies.

For a few ghastly minutes confusion reigned, but soon they were running back and safe in the ditches in the lane once more.

But there were eight who stayed, there on the road with the red blood making little pools and rivers with the dew. And one was Smithy. The laughing, wise-cracking, cursing Smithy.

As this is a free service, we reserve the right to select notices for publication. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

DIARY

Friday, December 17

GLASGOW: 7.45 p.m.; Community Ho. Clyde St., 1. Group mtg. PPU.

SHEFFIELD: 7.30 p.m.; Montgomery Hall, Surrey St. Public Meeting. George Craddock, MP, Victor Yates, MP (2 of the 6 MPs expelled from the Parliamentary Labour Party). Chair. Rev. Pendril Bentall. PPU. FOR. SOF.

Every week!**SUNDAYS**

HYDE PARK: 3 p.m.; Pacifist Youth Action Group. Every Sunday. PYAG.

TUESDAYS

MANCHESTER: 1-2 p.m.; Deansgate Blitz Site. Christian pacifist open-air mtg. Local Methodist ministers and others. MPF.

WEDNESDAYS

NOTTINGHAM: 1.15-1.45 p.m.; Open-air mtg. Old Market Sq. Rev. Donald Pipe and others. FOR. PPU.

THURSDAYS

LONDON, W.C.1: 1.15-1.45 p.m.; Church of St. George the Martyr, Queen St. Weekly lunch-hour Service of Intercession for World Peace. Conducted by clergy and laymen of different denominations.

LONDON, W.C.1: 7.30 p.m.; Dick Shepard Ho., 6 Endsleigh St. Meeting of Pacifist Youth Action Group. Every Thursday. PYAG.

NO MEETING THURSDAY, DECEMBER 23

SORRY, BUT I'M DEAD**—writes Owlglass**

THE Editor has asked me for an article for the Xmas issue. I'm sorry, but he can't have one. I've given up writing them. It's too dangerous.

Let me explain. I've discovered recently that people have been calling me a Satirist. I was surprised at this and not a little hurt. I had always regarded myself as a Logician, though in normal times I suppose there's not much difference, as satire is only logic in a bad temper.

But to call anyone a Satirist today is an insult to his intelligence. For nobody but a nitwit would try to satirise the present state of world affairs, as the reality will always turn out more fantastic than the fantasy. You can't exaggerate the insanity of our present rulers. They'll always go one better.

G. K. Chesterton said something like this a generation ago. He said the 18th century satirists would have had a tough job trying to satirise the 20th century. But G. K. didn't know the half of it. In his day the modern world was still young and innocent, like Arcady, and any disgruntled poet who tried to foretell modern conditions would have been treated for DT's.

ANYWAY, I called myself a Logician; my readers called me Satirist. We were both wrong. I am a Prophet.

I don't know why I should have been afflicted with this fatal gift. I never asked for it. I can well understand the hesitation of Jeremiah when called upon to tell the Israelites what was going to happen to them if they didn't mend their ways (Jer. 1, 6). He fumbled it, and so would I. But his mumbled excuses were over-ridden (Jer. 1, 7-10) and he's been unpopular ever since.

But at least Jeremiah was warned. I wasn't. I thought I was merely reducing the utterances of our rulers to their logical extremes in order that they might realise the import of their words and stop talking.

And so, during the war, in all innocence, and unaware of the supernatural powers I possessed, I wrote that when the war was over we should have to re-arm the Nazis.

YOU see? I daren't write any more satires, for fear they come true. And worse than true: for though I said we should have to re-arm the Nazis I never thought of adding that the Labour Party would support the proposal.

I daren't reduce any more politicians' utterances to logical extremes, for fear the politicians run to them. And past them. Some prophets deserve to be stoned, and I don't fancy . . . But wait a minute—it's just occurred to me. Perhaps I'm not a prophet after all. Perhaps these Western Powers have just been picking my brains. Perhaps it's their custom to look around for fantastic ideas and if they see one horrible enough, adopt it.

THAT might explain it. Some people think our statesmen get their ideas from the Horror Comics. I'm afraid it's the other way round.

I've seen some of these Comics, and I've found nothing in them as bad as Hiroshima, or the atrocities of those Nazis whom they proposed to re-establish.

Clearly, these Horror Comics are simply bowdlerised versions of what goes on in the minds of those Comic Horrors, our democratically-elected statesmen, and given to children because it's natural for kids to want to play at being grown-ups.

But apparently children are expected to have higher standards of thought and behaviour than adults.

And so, we ban the comparatively harmless horror comics and do nothing to suppress the political and scientific source of their inspiration. It's like pretending to cure smallpox by painting over the spots.

ANYWAY, as I was saying, our statesmen spend their time looking for horrible ideas. So naturally, when they read my impossible suggestion to re-arm the Nazis, they pounced on it and pigeon-holed it for future use, consistently with the first principle of modern statesmanship: "Nothing is too bad to be true." And now I can imagine them, sitting in their offices in Whitehall and Washington, eagerly awaiting the Xmas Number of Peace News to see what Owlglass will tell them to do next.

They'll be disappointed. There will be no more satires from this shop. We've gone out of business, proprietor having developed a social conscience.

I've split my personality, extracted the satirist (a simple operation in these days of advanced psychiatry), and strangled the blighter.

Readers kindly accept this the only intimation. No flowers. Rotten eggs optional.

Henceforth our statesmen will have to invent their own horrors, and the British Labour Party will have to look elsewhere for its foreign policy.

Letters**Double damnation**

THE world is blundering in a fog of furies which increases in density leading to the final extinction of mankind.

The atom has been prostituted and applied to comprehensive destruction. At the same time the responsible (or irresponsible) scientists and the governing Powers assure the blindly acquiescent people that it is being used for beneficent purposes, which will make life really worth living.

Heaven weeps. Rain becomes almost continuous and the life-giving sun seldom appears. The "authorities" inform the public that these significant changes are not caused by atomic radiation, but are simply due to the vagaries of nature.

Honest and discerning minds revolt; and now, Professor Soddy, FRS, Nobel Prize Winner has pronounced, definitely "That there is no question about it". These morbid manifestations of atomic interference are a reality and a grave danger to the world.

The Pacifist MPs and all other fore-thoughtful MPs should raise their voices in the House persistently, protesting against the continuance of this dual menace; and I hope Peace News will bring pressure to bear.

Scientists would do well to remember the wise saying of Hippocrates: "Begin no enterprise until you have well considered the end of it".

E. E. BRISCOE.

Littlecote, Hever, Edenbridge.**Pacifists, Non-pacifists and Communists**

BY frequently discriminating against items of news involving the World Peace Council and its supporting bodies, Peace News has helped to perpetuate a division in the Peace Movement. By publishing such items as that headed "Pacifists, Communists and Peace". (A review by Tom Wardle of "The Peace Offensive and the Cold War", a National Council Against Conscription pamphlet by John Swomley—PN Dec. 10) however I believe you are actually widening this division.

In the article referred to, Tom Wardle attacks "the Communist-sponsored 'peace movement'" and calls on Pacifists to demonstrate "complete independence of Communist machinations and policies".

The facts are, however, that a number of pacifists are now co-operating with non-pacifist groups and so helping forward the cause of peace. Pacifism does not suffer by this—on the contrary—it is brought to the notice of a larger number of people, and as one who is neither a Communist nor a pacifist I deplore the sectarian approach that Tom Wardle makes on this.

If we are really out to bridge the gaps in a divided world, we might do worse than starting with the gaps in our own divided Peace Movement.

RON MONTAGUE.

37 Leighton Avenue, Manor Park, E12.

(See Behind the News—page two)

Help for the C.B.C.O.

THE Central Board for Conscientious Objectors has recently advertised for a shorthand-typist, but has been unable to find the right person—one with a real concern for freedom of conscience, who is prepared to make some material sacrifice, if necessary, in order to do a worthwhile job. We feel sure that there is such a person in the movement, who will offer her services when she knows of the need, and I would ask her to get in touch with the secretary immediately.

We are offering a reasonable salary, for a five-day week (hours: 9.30 a.m. to 5.30 p.m.)

A. FENNER BROADWAY,

Chairman.

Central Board for Conscientious Objectors, 6 Endsleigh St., WC1.

From page four

would go, go away; they would call him a coward, he did not care, he must go.

The mortars were firing again, turning the road into a shambles, making his whole body shake with the whizz of the flying metal, the rush of blast over his head. He had a quick pain in his left shoulder, burning; a splinter had hit him!

With the thrill of the pain his thoughts stopped. Then just as quickly they swept over him again, racing through his brain. All the thoughts together. He saw the old man and the children, the broken towns, churned-up fields. Then too he saw the flame of the machine-gun, heard Smithy's laugh and scream all in one; each thought running into the other, a crazy whirl in his head.

He was on his feet, up out of the ditch, pulling a grenade from the big pocket of his trousers. The sergeant shouted, but he did not hear him; he was running, stumbling, down the last few yards of road. The pin was out, his arm was up, he could see the semi-circle of defence, the gun swinging round towards him. With a great heat in his eyes and his throat dry and scorched he flung himself across the road. There was a staccato burst and then the explosion. A thin wisp of smoke drifted lazily into the morning air.

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SYBIL MORRISON, Kathleen Lonsdale, Reginald Reynolds and others write in *Tidings*, a Christmas Miscellany of stories, articles and verse, 64 pages, 2s. post free. Why not send a copy to a friend this Christmas? From Housmans, 3 Blackstock Rd., London, N.4.

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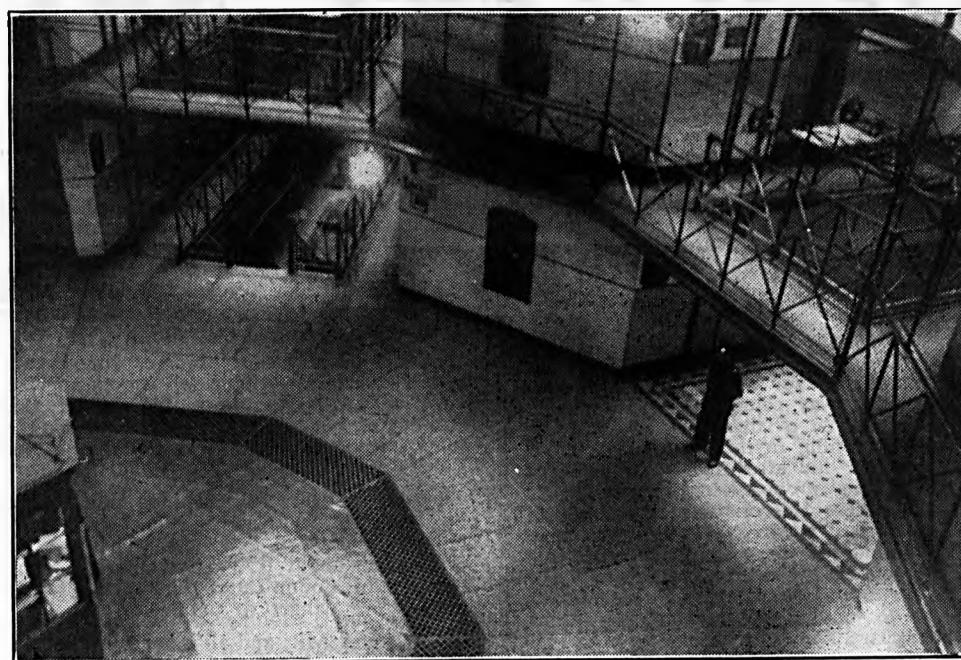
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Night Patrol in Strangeways Prison, Manchester

SEND THEM A GREETING!

Readers are invited to send greeting cards to the following prisoners, but are reminded not to write letters, these might prevent prisoners receiving correspondence from their families.

Special notes on sending greetings are included under the headings of some countries.

Names and addresses of some men known to be in prison for refusing military service are not available to the War Resisters International who have prepared these lists.

GREAT BRITAIN

John H. Andrews, 1759 Andrews, Gnr. J. H. "C" Coy, M.C.E. Colchester, Essex. Peter F. Baker, H.M. Detention Centre, Goudhurst, Kent, England. John Bell, H.M. Prison Barlinnie, Glasgow, Scotland. Clifford Clarke, H.M. Prison, Walton, Liverpool, England. Colin Clark, H.M. Prison, Stafford, England. Francis J. L. Clark H.M. Prison, Lewes, Sussex. Cyril G. Croft, H.M. Prison, Lincoln, England. Owen Edwards, H.M. Prison, Brixton, London, S.W.2. Thomas Fliken, H.M. Prison, Saughton, Edinburgh, Scotland. Paul Gels, H.M. Prison, Wormwood Scrubs, London, W.12, England. Paul Headuk, H.M. Prison, Wormwood Scrubs, London, W.12. George Langlands, H.M. Prison, Barlinnie, Glasgow, Scotland. Thomas Lynch, H.M. Prison, Eastchurch, Kent. Thomas McDowell, H.M. Prison, Saughton, Edinburgh, Scotland. John W. H. Newman, H.M. Prison, Lewes, Sussex. Henry R. Offer, H.M. Prison, Wormwood Scrubs, London, W.12. Malcolm J. W. Pittcock, H.M. Prison, Buckley Hall, Rochdale, Lancs. Alan C. Scott, H.M. Detention Centre, Goudhurst, Kent, England. Geoffrey Smehurst, H.M. Prison, Walton, Liverpool, England. John P. Speirs, H.M. Prison Barlinnie, Glasgow, Scotland. Robin T. Swan, The Guard Room, Maida Barracks, Aldershot, Hants, England. Campbell Templeman, The Guardroom, Acc/Tc, Ramillies Barracks, Aldershot, Hants. Lionel A. Terrell, H.M. Prison, Brixton, London, S.W.2, England. George C. Tilley, H.M. Prison, Brixton, London, S.W.2, England. Robert T. Winskill, H.M. Prison, Preston, Lancs, England.

BELGIUM

Joseph Heudens, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Heudens, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Valère Gheys, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Edgard Taveine, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Corder, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Gustaaf Opdebeeck, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Maurice Dorval, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Armand Soukiasian, Prison de Forest-Bruxelles, Avenue de la Jonction, Belgium. Jules Thibaut, Prison de Namur, Namur, Belgium.

Please mark envelopes for the following " Priere de faire suivre " André van der Menbrugge, c/o " Fover Fraternel " 14, Ave., Brabant, Bruxelles 4, Belgium.

DENMARK

Greetings, addressed to " Tildsmaendene, " may be sent to war resisters at the following camps : Militærnaergerlejren, Gribskov, Maastrum, Denmark. Militærnaergerlejren, Oksbøl, Jylland, Denmark. Militærnaergerlejren, Kompedal, Jylland, Denmark.

THE PEACE ASSOCIATION OF CHRISTIAN SCIENTISTS (British Section)

An international association for the promotion of a Christianity Scientific peace, the members of which refrain from participation in war. This Association functions as a private enterprise and is supported by earnest and loyal students of Christian Science, but is not connected with the Christian Science Church organisation. All those interested may obtain further information from the Secretary:

Mrs. M. HOLT
9 Hemington Ave., Friern Barnet,
London, N.11

THE ROBOT NEMESIS

A warning is given by *Industria*, the organ of the Swedish Employers' Federation . . . that Russia has a chain of robot bases along her Baltic coast . . . they are capable of knocking out Sweden's main cities in ten minutes.

—Daily Telegraph, December 13, 1954.

But old Rossum . . . wanted to become a sort of scientific substitute for God. So he took into his head to make people exactly like us . . . they have an enormously developed intelligence, but no soul, no feelings, no morals. In fact he rejected man and made the Robot.

—RUR. A play by Karel Capek.

ROSSUM'S Universal Robots is the title of a play by a renowned Czech writer, which was written and produced in this country in the year 1923. It predicted the future and is, prophetically enough, set in the present decade, 1950-60.

The scene is "On a remote Island", where the great factories which manufacture the Robots, as the machines made in the image of man were called, are guarded with every known device for preserving the secret.

The Robots can do everything from typing and book-keeping to solve intricate engineering problems, and making immensely delicate machinery. They are the cheapest labour the world has ever known, since, being themselves machines without appetites of any kind, they require no wages.

Owing to the fact that they feel no pain they occasionally destroy themselves by getting too near a furnace, or catching their limbs in deadly machinery. Their average length of life is twenty years, but of course, this is of no importance since new Robots can easily be produced.

★

Because of this their use as soldiers becomes the major production of the RUR factories. At the opening of the play millions and millions of Robot soldiers are being turned out, and sold to nations in order to fight their wars. The whole world in fact wants to have its Robots.

In the end the Robot soldiers vastly outnumber the humans and brutally, unfeeling, and with the utmost terrorism and violence, they wipe mankind off the earth. Since the formula for reproducing themselves has been mistakenly destroyed, and they cannot procreate, life on this planet ceases to be.

For the purpose of the Box Office, Karel Capek altered this ending to allow of two of the Robots, slightly differently made, developing instincts which resulted in their falling in love, thus providing a curtain which indicated the possibility of the revival of the human race.

But the original intention, not adapted in this sentimental vein to appease the tender feelings of the public, stands as the true and terrible moral for the world today.

It was, perhaps, not in itself an evil conception, to desire to shatter the servitude of labour, but it is made clear that though some of the scientists involved were imbued with this ideal, the original Rossum only thought of his devilish tricks, his descendants of their millions, and the shareholders of their profits.

The godless machines they created turned against them, and the human race came to an end, desolated, ruined and murdered by senseless greed, utter stupidity, and deliberate immorality.

My memory turned back to this brilliantly prophetic play while reading the week-end news of "Chains of Robot Weapons", and of the fear in high places of giving a free hand to

the military to make use of them. In fact, the production of atomic bombs, rockets and pilotless planes has brought us very nearly to the position of Capek's imaginary world, under the domination of his soul-less monsters.

We have created, out of our belief in war as a method, a machine we no longer know how to control, and the pretence that there can be any defence against it is shattered by such statements as the warning given by the Swedish "Industria". Yet it is continually argued that these monstrous machines are necessary to deter aggression.

In the play, the moral is clear; if the nations of the world had not wanted wars the fearful Nemesis would never have fallen upon the human race. It was when the Robots were armed that the disaster became inevitable.

It is the same today. Nemesis is upon us, and will not be warded off by arrangements as to who should have the right to press the button, but only by the repudiation of the soul-less machine—the method of war itself. It is the only answer, and it is to this end that pacifists must devote their whole energy.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union.

Send YOUR pledge to

P.P.U. HEADQUARTERS

Dick Sheppard House, Endsleigh Street, W.C.1

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WHAT IS W.R.I.?

W.R.I. stands for the War Resisters' International of which the Peace Pledge Union (Great Britain), the War Resisters' League (U.S.A.) and the Fellowship of Reconciliation (U.S.A.) are Sections.

The W.R.I. is an association of individuals and organisations in 88 countries of all five continents united by the pledge of personal refusal to take part in war or to support it in any way and to work for the removal of its causes.

The W.R.I. encourages and assists war resisters wherever they may be and gives much needed moral, and where necessary, also material support to their families. It helps to make their stand more effective by giving it publicity and by sending influentially signed appeals to the authorities responsible for their trial and imprisonment.

How YOU can help the W.R.I.

1. By joining one of its sections (e.g. in Great Britain, the Peace Pledge Union).
2. By regular reading of its periodical "The War Resister" (3 issues a year) and by securing new readers (minimum subscription 5s. or 75 cents).
3. By becoming an annual subscriber to the W.R.I. or sending a special donation now, especially to aid the men in prison.
4. By sending quantities of non-British stamps (used or unused) which can be sold for W.R.I. funds.

For further information, write to the Secretary, W.R.I., Lansbury House, 88 Park Avenue, Bush Hill Park, Enfield Middlesex.

ON CATHOLIC PRINCIPLES

PAX

OPPOSES WAR AND CONSCRIPTION

All glorification of war is to be condemned as a deviation of mind and heart.

—POPE PIUS XII, APRIL, 1954.

For information and advice write to :
The Secretary, Pax, 29 Great James St.
London, W.C.1